

Western Standard

TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 1.

SAN FRANCISCO, SATURDAY, OCTOBER 11, 1856.

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Poetry.

FOR THE WESTERN STANDARD. LINES

Printed on seeing the first numbers of the "W. S.,"
by the Virgin representing the gathering of the Saints
to the mountain of the Lord's House in the last days.

BY JOEL M. JOHNSON.

High on the mountain top
A banner is unfurled,
Ye nations now look up,
It waves to all the world,
In Deceit's sweet peaceful land,
On Zion's mount behold it stand!
For God remembers still
His promise made of old,
That he on Zion's hill
Truth's standard would unfold;
Her light should there attract the gaze
Of all the world in latter days.
His house shall there be reared,
His glory to display,
And people shall be heard
In distant lands to say,
"We'll now go up and serve the Lord,
"Obey his truth, and learn his word;
"For there we shall be taught
"The law that will go forth,
"With truth and wisdom fraught;
"To govern all the earth;
"Forever there his ways we'll tread,
"And save ourselves with all our heed."
Then hail to Deceit,
A refuge for the good
And safety for the great,
If they but understood—
That God with plagues will shake the world
"Till all its thrones shall down be hurled."
In Deceit doth truth
Bear up its royal head,
Tho' nations may oppose
Still wider it shall spread;
Yes, truth and justice, love and grace,
In Deceit finds ample place.

LETTERS

IN REPLY

BY ORSON SPENCER, A. B.

LETTER 1.

GENERAL INTRODUCTORY REMARKS.

[Continued.]

Our worship differs from that of other religions people, inasmuch as we have the knowledge of God, and the true doctrine and order of his kingdom, beyond all perplexing doubt and diversity of opinion. It is utterly impossible for intelligent and devoted sectarian clergy to lead their hearers into any considerable knowledge of God, for this very potent reason, that they neither know much of him themselves, nor, indeed, have they the means of knowing him. For this they are not at all culpable; but the fact is, nevertheless, incontrovertible.

I do not now speak to please men, nor to mortify them, but I know it to be true, my brother, and therefore speak boldly. Are you offended? Will you stop here and throw down my letter with contempt, as though an ignorant upstart had abused you? If I write plainly, it is with deep and painful emotions. While writing I can hardly suppress a flood of tears. I know the dilemma in which many of my religious brethren are placed, and the extreme difficulty of approaching them; but whether they hear or forbear, I must tell them that it is out of their power to attain to any considerable knowledge of the true and living God. But, say they, have we not got the good old Bible, which makes men wise unto salvation? You have, indeed, those venerable truths which have many ages since made men wise unto salvation; and those truths will teach you, if you take heed to them, that the Gentiles have been broken off from the covenant favor of God as the Jews were. But these scriptures cannot impart to you the gifts of the Holy Ghost; they cannot ordain and qualify you to teach and preach the gospel, and administer the ordinance; they cannot give you promises and revelations that are expressly for you.

When the apostle Paul was in danger of be-

ing shipwrecked with his crew (see Acts of Apostles,) it would have been poor consolation to him to read the ancient history of Jonah's shipwreck, and pray over the subject in order to know how the voyage would result to him; but how much greater his consolation, and how much more certain his knowledge, when God ministers to him by visions and angels, and promises both him and the crew preservation. Philip wanted no better assurance of his duty to go to Gaza, than for an angel of God to tell him to go; but if he had pored over ancient revelations, with prayerful anxiety, in order to know the same, it would have been a poor guide. The New Testament saints did not lean upon Old Testament revelations for the knowledge of present duties, or for aid in their present contingencies; they looked directly to God for present fresh instruction and aid—they obtained what they looked for.

The ancient Jews (contemporary with Christ,) that leaned on the venerable sayings of Abraham and Moses, and other old prophets, stood in darkness, and became the prey of foul spirits, while the advocates of present revelations were mighty through God, in signs and wonders, and marvellous deeds.
Now, let the religious people of this day depend exclusively upon the ancient scriptures, rejecting present revelations, and they will be filled with ignorance, and the spirit of unrighteousness will possess them; and they can not act with that certainty and power that those can, who know for themselves by immediate revelation. But I have said it is impossible for them to know much of the true God; the careful observer knows, that what one sect or denomination teaches for doctrine, another will controvert and deny. There is not that power in the doctrine of any one sect that gives them much ascendancy over any other sect. The doctrines of all sects, though adverse to each other, are about equally weighty and plausible; no one gets any considerable ascendancy; if there appears to be light in one sect over another, it shows an equal amount of an opposite character.

It is an acknowledged duty of parents, in this church, to teach their children the elementary principles of religion, training them up in the way they should go. You ask if they are instructed in learning. As a people we aim most diligently to give our children learning. Our persecutions, oppressions, and poverty have operated greatly to the disadvantage of our children; still we have a chartered University, that promises much benefit to us; and common schools are extensively multiplying throughout the city. The present population of the city is from ten to twelve thousand. You ask, "What is their condition, occupation, and general character?" The condition of the people is as prosperous as circumstances will permit. Many of them, like Jacob of old, have left a good patrimony at home that they are not benefited from, by reason of there being every where spoken against; but though they had nothing but their staff in hand, and a little bundle upon their back when they came, they have now in many instances a comfortable cottage, a flourishing garden, and a good cow. There are many instances of families being subject to privations, beyond what they were accustomed to in early days; and there are some instances of deep penury, through sickness, persecution, and other uncontrollable causes; and there are also instances of wealth; but be assured, sir, there is not a more contented and cheerful people to be found. Families will consent to let father and brother go out preaching, when their daily bread is hardy applied for a few months.

Believing as we do, that these are the last days, and that signal matters await this generation; and that the harvest must be gathered soon; if at all, you must not marvel if we do not all at once become rich, and build large houses, and make productive farms. If riches were our object, we might readily gratify the most ambitious grasp. We possess every facility

for being rich, but we long to behold the beauty of the Lord, and inquire in his holy temple. The place of his sanctuary, which we greatly desire to beautify, is a site of surpassing natural beauty. Upon it stands the incomplete structure of a temple; in dimensions, a little over one hundred and twenty-eight feet long, by eighty-eight feet wide; to be elevated in height a little under sixty feet; the walls are made of a well-wrought handsome stone. The inhabitants are very industrious, being occupied in agriculture and the various mechanical arts.

Our people are mostly the working class of the community, from the United States, and Great Britain and her Provinces. They are a very intelligent people, especially so far as common sense and a general knowledge of men and things are concerned.

Our Elders are versed in religious polemics, from discussions in the pulpit, stage, bar-room, canal, and steamboat, of the freestone and highway side and, perhaps, you are not aware that many, very many, are from the most enlightened portion of New England; men that have been rocked in the cradle of orthodoxy and liberty; accustomed to fasts, privation, and opposition; and knowing that their religion has more light and truth, and the power of the Holy Ghost to support it, than any other that has existed since the days of the apostles, they are prepared to endure all things, with the assurance that their reward is great in heaven.

You wish to know the general character of the people. There is probably less profanity, drunkenness, lewdness, theft, fighting, gambling, and tavern-haunting, than in any other city of the same magnitude.

But I must close my answer to your many and minute inquiries, having already protracted it beyond my original design. Your letter contains many important inquiries, similar indeed to what I have received from other distinguished friends from different parts of the Union. You will accept my apology for not answering at an earlier date; and though I design this epistle to be a general answer to all similar inquiries, yet shall hereafter readily reciprocate all private communications in the usual method of friendship and affection.

Most sincerely and truly yours,

ORSON SPENCER.

DEFINITION FROM A RAILROAD OFFICIAL'S DICTIONARY.—An occurrence is said to have taken place when two engines come in collision, and there are only two or three passengers killed and five wounded.

An accident.—When ten passengers are killed and fifteen wounded.

A terrible accident.—When the engine is disabled, and baggage car smashed, and some of the passengers are thrown off life's track.

A heart-rending calamity.—When actions are brought, and damages recovered against the company for some of the lives lost, and limbs broken, in consequence of a train of cars running over an embankment, or plunging into a river.

A truly awful catastrophe.—When, in addition to the disagreeable features of the foregoing repeated, the life of a director of the road is endangered, and its president's arm is slightly contused.

The son Fashion.—There is only one thing more powerful than the steam engine, and that is fashion. Fashion rules the women, the women rule the men, and the men rule the world, ergo; fashion is more powerful than all other influences combined. Fashion makes men rich, and women spendthrifts. It takes the homeliest family by the nose and leads them to captivity. Fashion made the Hollander wear eighteen pairs of breeches at once, and caused Englishmen to wear boots so shagreened at the point that they could be used as toothpicks. Fashion builds our churches, fits up our parsonages, and regulates the rites of sepulture. There is much fashion and sumptuary in our country as you will find in Broadway. Fashion

is a great power. What a pity it can never be enlisted on the side of common sense and early hours, goodness and economy!

THE CORK TREE IN AMERICA.—The N. Y. Tribune says that about a hoghead of acorns of the cork tree has been ordered from the south of Europe for distribution in the middle and southern States of America, for experiment or to test their adaption to the soil and climate. Much is anticipated from their successful introduction. Should a portion of the present distribution fail to answer expectation, care will be taken by the office to obtain another supply for those who feel an interest in growing this useful tree. It will be a subject of national importance if the introduction proves successful. Plantations should be established on every favorable locality, so that in due time the increasing want of the country may be fully met by the home supply. The tree grows rapidly and attains a height of upwards of thirty feet. Indeed, even in England there are various specimens over fifty feet high, with a diameter of more than three feet. Cork trees are much esteemed in Southern Europe, and land planted with them is considered the most profitable of all that is uncultivated. They seem in general to prefer those localities where rocks, sandstone, schistose and calcareous gneiss abound. The substance so familiarly known to us as "cork" is the epidermis or outer bark, which sometimes attains a thickness of two or three inches. This is rarely taken off until the tree has arrived at an age of fifteen or twenty years. This operation, which is carried on every six, seven, eight or nine years, according to circumstances, is generally completed in the months of May and June, while the sap is still active in the tree. Altho' easy to accomplish, some care is required to avoid injuring the real bark or "fiber," which lies under the cork. A circular incision is usually made around the foot of the tree and another near the branches. Longitudinal cuts are then made; and, finally, by using the handle of the hatchet at a wedge, the cork is detached from the under bark. The larger branches are treated in a similar manner.

INGENUITY OF A JAPANESE FISHERMAN.—A remarkable instance of the talent of a Japanese fisherman, is related in the Dutch annals of Desima, Japan. The Dutch at Batavia, East Indies, during the war, feared the English cruisers too much to send one of their own ships on the annual voyage to Japan. They therefore, more than once hired American vessels. One of these having taken in at Desima the usual cargo of copper and camphor, as she set sail in the night, struck upon a rock in the harbor, filled and sunk. The crew reached the shore in boats, and the authorities of Nagasaki, the Dutch factory, and the American captain, were all alike concerned to devise means of raising the vessel. Japanese divers were sent down to fetch up the copper, but the camphor had dissolved, and the effluvia thus disengaged cost two of the divers their lives. The idea of unloading her was then abandoned. Efforts were then made to raise her as she was, but without success. A simple fisherman named Kiyemon, who now, perhaps, for the first time in his life saw an European built ship—for he did not live in Nagasaki—promised to raise the ship provided he had mere expenses in doing it were paid; if he did not succeed, he asked nothing. He was laughed at by the people for his presumption, but as the case was hopeless, those interested permitted him to make the attempt. At low tide he fastened on either side of the vessel fifteen or seventeen boats, such as those by which the Dutch ships are towed in, and connected them altogether firmly by props and stays. He then waited for a spring tide, when he came in a Japanese sailing vessel, which he attached firmly to the stern of the sunken ship, and at the moment when the tide was the highest he set every sail of every boat. The sunken vessel was lifted, disengaged from the rock, and was towed by the fishermen to the

strand, where it could be unloaded and repaired. The reader will be amused to learn that his reward for this great service consisted in being allowed to wear two swords (which is the badge of elevated rank) and to beat as his coat of arms a Dutch hat and two Dutch tobacco pipes.

ELEVEN COURSES OF SOUP AND GINGER-BREAD.—Immediately on entering, the guests were desired to seat themselves, the Commodore, with Captains Buchanan and Adams, occupying the highest table on the right hand, and the regent and his associates the one opposite on the left. A pair of chop-sticks was placed at each corner of every table; in the centre was an earthen pot filled with saki (the intoxicating drink made by the Lew-Chewans,) surrounded with four acorn cups, four large, coarse China cups, with clumsy spoons of the same material, and four tea-cups. On each table were dishes to the number of some twenty, of various sizes and shapes, and the exact basis of some of which no American knoweth to this day; possibly it was pig. Of the dishes, however, which were familiar to western apprehension, there were sliced boiled eggs, which had been dyed crimson, fish made into rolls and boiled in fat, pieces of cold baked fish, slices of hog's liver, sugar-candy, cucumbers, mustard, salted radish tops, and fragments of lean pork fried. Cups of tea were first handed round; these were followed by very small cups of saki, which had the taste of French liqueur. Small bamboo sticks, sharpened at one end, and which some of the guests mistook for toothpicks, were furnished, to be used as forks, in taking balls of meat and dough from the soup, which made the first course. Soup constituted also the next seven courses of the twelve, whereof the regent consisted. The other four were gingerbread, salads made of bean sprouts and young onion tops, a basket of what appeared to be some dark red fruit, and proved to be balls composed of a thin dough rind covering a sugary pulp, and a delicious mixture compounded of beaten eggs and a slender white root with an aromatic taste. Novel as was this bill of fare, the gentlemen of the expedition endeavored, with true courtesy, to do honor to the repast, and at the end of the twelfth course respectfully took leave, though they were assured there were twelve more to come. The number of the courses indicated a desire to do our countrymen a double share of honor, inasmuch as twelve is the prescribed number for a royal entertainment.—[Dr. Hawks' Narrative of Japan Expedition.]

THE REPTILES OF TEXAS.—A writer thus speaks of the reptiles of Texas: "The cattle are not the sole occupants of the prairie by any means. Drones of wild horses are not unfrequent and deer are in countless numbers. The small brown wolf is quite common, and you occasionally get a glimpse of his large black brother. Bat Texas is the paradise of reptiles and creeping things. Rattle and moccasin snakes are too numerous even to shake a stick at; a bite of the former is easily cured by drinking raw whisky till it produces intoxication; but for the latter there is no cure. The tarantula is a pleasant institution to get into a quarrel with. He is a spider, with a body about the size of a hen's egg, and his legs are six inches long, and covered with long, coarse black hair. He lies in cattle tracks, and if you see him, move out of his path, as his bite is absolutely certain death, and he never gets out of any one's way, but can jump eight or ten feet to inflict his deadly bite. Then there is the centipede, furnished with an unlimited number of legs, each leg armed with a claw, and each claw inflicting a separate wound. If he walks over you at night, you will have cause to remember him for months to come, as the wound is of a particularly poisonous nature and very difficult to heal. The stinging lizard is a lesser evil, the possession of its stings being likened to the application of a red-hot iron to the person; but one is too thankful to escape with life to consider these lesser evils as annoyances. Bat

the insects! flying, creeping, running, digging, buzzing, stinging, they are everywhere. Ask for a cup of water, and there the rejoinder in our camp is, "Will you have it with a bag or without?" The horned frog is one of the greatest curiosities here, and is perfectly harmless. It has none of the slimy qualities of its northern brother, but is frequently made a pet of. Chamelons are innumerable, darting over the prairie with inconceivable swiftness, and undergoing their peculiar change of color of the object under which they may be. The woods on the banks of the bayous are perfectly alive with mocking birds, most beautiful, and feathered game is abundant and very tame, and is scarcely ever sought after. The only varieties that I have seen are quail, partridge, snipe, mallard, plover, and prairie hen."

THE RING OF POLYCRATES.—Bulwer's translation of Schiller's ballad of "The Ring of Polycrates," tells the story of the sacrifice made by the too fortunate ruler of Samos, of his emerald signet ring to propitiate fate and avert calamity.

"The Samian thrilled to hear the klog!
No gems so rich as deck this ring.
The wealth of Samos gave.
By this, O may the fatal three
My guilt of fortune pardon me!
He cast it on the wave."

When it is considered that at the time of this deliberate jettison, the diamond had not acquired rank as a jewel, and the emerald was the most valuable of gems, and that this one was as big as a five franc piece, ("grande comme une piastre") we can appreciate that sacrifice of jewelry. But the famous ring had a more famous fate in reserve for it.

"And when the morrow's dawn began,
All joyous came a fisherman
Before the Prince. Quoth he,
Behold this fish. So fair a spoil
We'er yet repaid the snarer's toil:
I bring say least to thee!"

The cook to dress the fish began—
The cook can fast as cook could run—
"Look, look! O master mine,
The ring, the ring the sea did win,
I found the fish's maw within:
Was ever luck like thine?"

The remarkable recovery of lost property took place in the third year of the sixty-fourth Olympiad, 523 years before the Christian era, and 2378 years ago. The ring in time was taken to Rome. Pliny says he saw it and handled it. Its cutting done by Theodore, son of the celebrated statuary Talides, was a work of extraordinary delicacy and beauty. The "Courrier des Etats Unis" says, that this very ring—the celebrated "Ring of Polycrates"—has just turned up in the hands of a Roman vine dresser on Mount Albano. He found it in the earth in a vineyard. That paper also says that 50,000 crowns offered for it by an Englishman have been refused—that the lucky finder of this luckiest of jewels is going to St. Petersburgh to try and market it with the Czar.

INFLUENCE OF THE MOON.—Does the MOON INFLUENCE THE WEATHER?—From remote ages a traditional opinion has prevailed among the rude and civilized too—people of all nations, that the Moon influenced the Weather. A few years ago, the French astronomers reported against this opinion as a fallacy, and the question was thought to be settled; but in the July number of the American Journal of Science of Arts, Mr. A. W. Alexander contributes a short article on meteorological coincidences, in which he states as the result of a long-continued series of observations, "that the third day before the new moon regulated the weather on each quarter-day of that lunation, and also characterized the general aspect of the whole period. Thus, if the new moon happened on the 25th of May, 1851, the term day was the 24th; the weather on which the 24th of May determined was to be on the 26th of May, and on the 2d, 11th, and 19th of June, the quarter-days respectively of that lunation." This is an important discovery, and shows that the influence of the moon is appreciable, contrary to the generally received opinion among the learned.

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SATURDAY, OCTOBER 11.

The Course for the Saints to Pursue.

THERE is probably no State in the Union where there are so many persons scattered throughout its length and breadth who have at some time in their lives been associated with the Church of Jesus Christ of Latter-Day Saints, as there are in California. In almost every city, township and village they may be found; some professing to be members of the Church and to be in good standing; and others, who though not making any particular profession, are known among their neighbors and associates, irrespective of their character and conduct, as "Mormons." While there are numbers residing in different portions of the State who are doubtless doing all in their power to honor their profession and to comply with the requirements of their religion, there are others who take a course to bring not only disgrace upon themselves, but also discredit upon the Church and its members with whom they are ostensibly associated. This would make but little difference with the upright and well disposed, if those by whom they were surrounded would view them as they do the different sects and their members—if, instead of ascribing the evil actions of individuals who may once have been "Mormons" to "Mormonism," they would blame the individuals themselves with such actions, and not the system; but this, as we have learned from bitter experience, mankind generally will not do. Wickedness may be committed by men who are members of the popular sects of Christendom, but the society of which they are members is rarely, if ever, charged with their wickedness; the opposite of this is too frequently the case when the offending party has been a Mormon—the church must bear off all his transgressions though he may have been excommunicated for years. Mormonism and its believers are despised, yet men evidence by their actions that they expect more from it as a system, and from its followers as practitioners of its precepts, than they do from any other system or society extant.

The prejudice imbibed by many in consequence of the actions of men who pass for Mormons, has heretofore in California been an obstacle in the way of the elders preaching and arousing a spirit of investigation. Judging by the actions of individuals, who years ago might have belonged to the Church, many formed a wrong idea of the nature and tendencies of our doctrines. As our facilities for laying our principles before the public increase, these wrong impressions are gradually being removed. We wish, if possible, to remove them entirely—to leave the people without excuse for rejecting the truth. We wish them to distinctly understand that we repudiate all connection with wicked and impure men, whether known by the name of "Mormon" or not—that the Church of Jesus Christ of Latter-Day Saints does not fellowship any such characters, and that the tendency of Mormonism, as it is called, is to elevate and purify men and inspire them with an abhorrence of sin in whatever shape it may appear. By reference to the minutes of the semi-annual Conference in this country, published in another column, it will be seen that measures have been taken to hold the officers and members within the bonds of this Conference to a stricter accountability than circumstances have heretofore permitted. We desire to organize the scattered saints as far as practicable; and we also desire to have them understand that even in California, if they wish to bear the name which they have taken upon them, they must walk strictly in obedience to the commandments of Jesus. Those who have any disposition to be recognized as members and officers in the Church will comply with the expressed wish of the Conference on this subject, as they will at once perceive that to maintain an organization a movement of this kind is absolutely required.

We hope the saints will pay strict attention to these things, and aid us by their co-operation and faith in systematizing the affairs of this portion of the vineyard, and in diffusing a knowledge of the truth. We are well aware of the difficulties that exist to prevent this being done to as satisfactory an extent as could be wished; but still we ought not to be discouraged on this account. The efforts that are now being made to bring the people of California to a knowledge of the truth, are more extensive and systematic than any heretofore made for the same object. The time and attention of several elders are wholly devoted to this labor, and they feel that those who profess to be members of the Church, should be made to understand that they must live in conformity with its laws and observe its order, or

they can not be acknowledged as such. They do not wish to have their labors neutralized by the unwise and improper conduct of men, who while known as "Mormons," have really no more claim to the name of Saint than a person who never obeyed a requirement of the gospel. Neither do they wish that such individuals should be received as representatives of us and our principles. Our representatives will be properly accredited by the proper authority, and will not run before they are sent; they will observe the established order of the Church in regard to such things; and those who do not, who act independently, without respect to any authority, may well be looked upon with suspicion.

We are satisfied that the views of the Conference, conveyed in the published resolution, and our remarks on this subject, will meet with the approval of all those who have the interest of the work at heart and who rejoice in its progress. This is what we desire.

Folly of Opposing the Work of God.

EVEN since the organization of the Church of Jesus Christ of Latter-Day Saints, it has met with the most determined and bitter opposition from all sects and parties. They have endeavored by every means in their power to impede its progress, and to destroy it in its infancy; and notwithstanding they have exhausted their resources of ingenuity and reason in vain and fruitless attempts to prove one of its principles to be contrary to the teachings of either reason or revelation, they are no more satisfied to let the subject rest, than they were when they began; but finding that they can not accomplish their purposes by the aid of reason alone, they have concluded to adopt different measures, and use weapons of a more convincing, or at least, of a more coercive character. In accordance with their design, they have made the toleration of what is called Mormonism, not merely a local, but a national question, and have succeeded in inducing one of the great political parties of the country to engage in a crusade against it. Now would it not be well before assuming this position, to inquire whether Mormonism is true, whether its principles and doctrines are those which Jesus Christ taught; because, if Mormonism is the work of God, then the individual or the nation that opposes it, is fighting against God; and we have surely enough instances on record to convince us of the extreme folly of pursuing such a course.

When Pharaoh opposed the purpose of God to deliver the children of Israel from the bondage in Egypt, he and his hosts were destroyed, and melted away like snow before the summer sun. When the Canaanitish nations opposed the Israelites in their endeavors to occupy their land, notwithstanding their superiority in numbers, their gigantic stature, their walled cities and their abundant means of defense, they were completely overthrown, and almost exterminated. When Sennacherib King of Assyria, sent up his hosts to fight against Jerusalem, and defied the God of the armies of Israel, they were smitten without hand, and fell before the destroying angel, like the scar and yellow leaves before the autumnal blast; and finally, when the Jewish nation rebelled against God and endeavored to frustrate His purpose—notwithstanding He had so often defended them against their enemies, had been as a wall of fire round about them, had chosen them as His own peculiar people, and blessed and prospered them above all the nations of the earth—yet, when they arrayed themselves against Him and His designs, they were left to destruction, and have ever since been scattered abroad upon the face of the earth, a terrible example of the results of fighting against God. And now let this nation oppose the work of the Lord in these last days, and notwithstanding its greatness, power and wealth, its vast resources, its armies and navies, and the numerical strength and talent of its people, utter destruction and desolation will overtake it, and it will only be left as another monument on the pages of history of the fearful consequences of resisting the will of God.

Men, however, will not believe that Mormonism is the work of God; they still persist in regarding it as a gross fraud and a blasphemous imposture, notwithstanding the many and indubitable proofs which they have had of its truth; and, consequently, so far from thinking that in opposing it they are opposing God, they actually think that by putting a stop to its spread, and annihilating its followers they will be doing God service. Just so the Jews thought when they crucified Jesus. They had no intention of resisting the purposes of Jehovah, but they could not bear the thought that the poor despised Nazarene was the Son of the living God, they rejected His claims as presumptuous and blasphemous in the highest degree; they looked upon his system as an imposture, the principles he taught as calculated to destroy the peace and harmony of society and to deprive them of their nationality, and His followers as a set of fanatics who were going about turning the world upside down, hence, they thought that they were conferring a favor, not only on God, but on man also by destroying them. Why then, some might object, condemn and punish them, if they acted conscientiously? Because they would not make use of the means offered them to prove whether the doctrines of Jesus Christ were true or not. He promised

them if they would do the will of his Father, they should know of his doctrine whether he spoke of himself or whether he was sent of God. This they refused to do, they declined testing his principles in the manner which he prescribed, and their condemnation was, that when light came into the world, they loved darkness rather than light. This generation will be condemned on the very same principle; not that they are to be blamed for acting conscientiously or opposing fanaticism and imposture, but because they will not take the trouble to ascertain for themselves the truth or falsity of the principles they are endeavoring to overthrow.

Now there is a method by which every individual can ascertain for himself the truth of Mormonism, just as plainly as they can demonstrate a principle of mathematics. This is what the unbelieving world have so long asked for; they have said, "tell us how we can demonstrate Christianity to be true, as plainly as we demonstrate a mathematical truth, and we will believe and obey its precepts." This proof is now offered to them, and they can not be justified in rejecting it. Mankind are now promised that by acting on certain principles, certain results will be experienced, and if after obeying those principles they experience the promised effects, they then know them to be true. This is the way in which men can test Mormonism. They are promised that by yielding obedience to its doctrines, which are the same as those which Jesus taught when he was on the earth, that they shall be put in possession of certain gifts and blessings, that they shall receive the gift of the Holy Ghost as enjoyed by the saints of God anciently, and that they shall know for themselves whether the system called Mormonism is true or false. We do not ask men to believe in this work simply on our own testimony; but we do ask them to go humbly before God and ask him to make known to them the truth concerning it, and we know if they will do this with a sincere, humble heart, earnestly desiring to do His will, that He will manifest to them the truth, nor can an individual or nation be justified before God or man in opposing the spread of Mormonism until they have in this way tested its merits.

The Editor of the Pacific—"Talk with a Mormon."

In last week's issue of the Pacific, under the head of "Talk with a Mormon" the Editor gives his readers his version of a conversation which he lately had with a Mormon on the subject of Polygamy. He neither gives the name, nor any clue by which we can conjecture who the individual was with whom he conversed. The editor's sketch is the first we knew about the matter, he may have stated the substance of the conversation correctly, or he may not. We should like to hear the other side of the story, and if the "Mormon," whose name he may be, with whom he had the conversation wishes to give his version of it, he can do so through our columns.

The Editor of the Pacific professes to be very fair, and willing to give the arguments of his opponents in their own language; but, notwithstanding these professions, it strikes us as being very unfair to bring forth arguments advanced in a private conversation, which might be garbled and distorted to suit convenience, to put down polygamy. If there were no published arguments in favor of this system, and conversation was the only means by which our views could be obtained, then the course taken by the Editor in this instance might admit of justification. But what must be the opinion of the reflecting portion of the Pacific's readers when they read this "Talk with a Mormon," and remember that it is only a few weeks since the heads of a sermon on polygamy, with the scriptural arguments in its favor, were published in its columns without the slightest comment? Why let that opportunity to expose the fallacy of the doctrine pass unimproved? Surely all must perceive that "it would have been much more manly and open to have attacked the arguments advanced in that discourse, when the public would have had an opportunity of comparing one side with the other, than to give what is evidently a one-sided account of a private conversation with an unknown—and for any thing we know to the contrary—irresponsible individual. We think that such a mode of disposing of a subject betokens conscious weakness, and a knowledge that the scriptural arguments of the doctrine is unassailable.

DEPARTURES.—Elders Geo. S. Clark and A. J. Stewart, missionaries from Utah, sailed from this port on Tuesday the 7th inst, on the bark *Federis Arca* for Australia, the field of their future labors; they left in the enjoyment of good health and spirits.

Elders Thomas Clayton and William Naylor, missionaries from Utah to the Sandwich Islands, sailed for Honolulu on the clipper ship, *John Gilpin*, on the 8th inst. These brethren were also enjoying good health, and rejoiced in the prospect of soon reaching the portion of the Lord's vineyard in which they have been called to labor. All the missionaries appointed to Australia and the Sandwich Islands have now sailed.

The Latter-Day Saints

Meet every Sunday in this City, at the PEARL HARBOR HALL, Stockton street, near Jackson, at 11 A.M. and 7 P.M. All who wish to investigate the principles of truth as revealed for man's salvation in the gospel of Christ, are cordially invited to attend.

TOM BELL CAPTURED AND EXECUTED.—This noted highwayman whose name has become familiar to all Californians as the leader of a gang of desperadoes in the interior, was hung on the Merced River on Monday afternoon. It had been supposed for some time that he had a camp between the Merced and Chocoma rivers, and a Capt. Bell, with a company of eight or nine men, had been searching the country in the vicinity. On Monday last they succeeded in discovering the Camp. Bell was living there with a woman and her two daughters. He was surrounded and their rifles leveled upon him before he was aware of their presence. After his capture he was allowed a few hours to write several letters. He gave his name as HODGSON. He was of a respectable family in Idaho, Tennessee, and had received an excellent education. He was a surgeon by profession, and had been a non-commissioned officer in the Mexican war.

DESTRUCTIVE FIRE.—About 5 o'clock on Tuesday morning, a destructive fire occurred in what is called Upper Placerville—that portion of the town which escaped destruction early in July. It originated in the Pittsburg House, and was doubtless caused by the carelessness of a drunken man by the name of Murdoch, in placing a candle too near the ceiling. He fell a victim to his own folly, being burned to death in the building. A great many have lost their all in the fire; the losses range from \$100 to \$10,000. Numbers throughout the interior have been ruined by the devastating element which has laid in ashes so many of the flourishing mining towns. We wonder if any of these sufferers feel inclined to acknowledge the hand of the Lord in such visitations?

REMOVED INDIAN MOVEMENT.—Suspicious relative to the Indians of Rogue River have been aroused, by information which has reached Yreka about them becoming dissatisfied and leaving the reservation in a body for their old stamping grounds. It is said that the news was communicated in a letter which had been received at Fort Lane, from Capt. Smith.

MINUTES

OF THE SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN UPPER CALIFORNIA, HELD IN SAN FRANCISCO, OCTOBER 6TH, 1856.

Conference convened at 10 A. M.
Officers present: 13 Seventies, 4 High Priests, 4 Elders, 1 Teacher.

Meeting called to order by Pres. Geo. Q. Cannon. Opened by singing the 100th hymn: "We'll sing the songs of Zion," &c. Prayer by Elder Geo. Q. Cannon. Sung the 250th hymn: "How firm a foundation," &c.

Motioned by Elder C. W. Wandell that Elder Cannon preside at this Conference. Carried. Motioned by Elder Cannon that Elder John T. Cannon act as clerk of this Conference. Carried.

PR. CANNON arose, and in a brief address set forth the object of our assembling in a Conference capacity to transact business pertaining to the Church in this country. He congratulated the saints upon the great blessing which we this day enjoy; contrasted the difference between the prospects of the work now and those when we assembled here a year ago—then all was apparently dark and gloomy, but now we can behold a brighter prospect, which he believed would increase until the great work so frequently prophesied of as being yet to be done here, would be accomplished. He true the Elders have not met with much success up to the present time in baptizing new members; but they have imparted new life to many of those already in the Church, who had lost their first love, and have removed much prejudice from the minds of the communities among whom they have labored, thus opening the way for the spread of the gospel, and the gathering out of the honest in heart. He spoke with much spirit upon these matters, and in conclusion, called upon the traveling Elders to state the prospects of the work in their fields.

ELDER HENRY G. BOYLE said that language would fail him to express the joy he experienced in meeting once more with the saints in a Conference. Spoke of the different spirit which exists in our midst and that which exists among the people where he had labored; here all was peace, joy and union; there all was discord and contention. Said he had rejoiced much in his labors during the last half year, and could truly testify that he had been blessed and had succeeded beyond his anticipations; had preached in many places in the counties north of the Bay, in some places he was invited to preach again, and in others he could not obtain more than one hearing. Generally speaking, however, there was a desire to hear our principles, but at present there were but few inclined to receive them. Many saints throughout that district who had fallen into darkness, were beginning to see the error of their ways, and several had renewed their covenants and were again rejoicing in the faith.

ELDER C. W. WANDALL corroborated the statements of Elder Boyle; said he had spent a short time in that country and found that good effects attended the labors of Br. Boyle; the few saints who were there felt well.

ELDER D. M. STUART said that in company with Br. Shearnan, he had travelled through the mining country and preached wherever a door was opened, from the pulpit to the bar room, and generally to good congregations; but the minds of the people seemed hardened against receiving the truth; in fact, they had no inclination to investigate or receive religion of any kind, yet notwithstanding these things, he had rejoiced in his ministry and felt his pressing on in the work with renewed energy.

ELDER W. H. SHEARNAN coincided in the report of his colleagues, Br. Stuart, said, that although we have not up to this time received many converts for our labors, yet I know that there are many believing in the work who have

not the courage, in the face of so much outside opposition, to come forward and embrace it; but believed that they would receive it sooner or later, and that the seed now sown would ere long yield an abundant harvest.

ELDER ANDREW PRATT, late missionary to the Society Islands, gave an interesting account of his recent visit to the Church on those islands. Said, that through the tolerant policy of the French Government, our Elders had been forbidden to preach, and the missionaries were that the saints were much scattered—they were a sheep without a shepherd; there were, however, a few who were still faithful to the cause; but they were very much persecuted, and were anxious to leave and gather with the Church where they could enjoy the blessings of the gospel; this, however, was impossible under their present circumstances, as they were poor; but he hoped the time would soon come when they could be assisted to gather out.

PR. CANNON made some concluding remarks, after which Conference adjourned for one hour. Benediction by Elder Theodore Curtis.

3 o'clock P. M.

Conference met pursuant to adjournment. Opened by singing the 39th hymn: "Come let us sing," &c. Prayer by Elder D. M. Stuart. Sang the 133d hymn: "Great God, attend," &c. The President then called for a report of the Conference.

SAN FRANCISCO CONFERENCE, Represented by Elder Joseph Ball: 5 Seventies, 1 High Priest, 2 Elders, 1 Teacher, 1 Deacon. 3 baptized and 7 rebaptized since last Conference; 8 received by letter and 4 removed. Total of members and officers 40; all in good standing. The Branch in San Francisco meet regularly for public worship on Sundays at the Philharmonic Hall. Considerable interest is manifested by the public in our doctrines, and the meetings are well attended; the prospects for doing a good work here are encouraging.

ALAMEDA CONFERENCE, Represented by Elder John M. Horner: 4 Elders, 1 Priest, 7 removed to Zion. Total of officers and members 30. Meet regularly at Centerville, and generally speaking, a good spirit prevails.

MINING COUNTIES, Represented by Elder Stuart and Shearnan. There are scattered throughout our field about 60 members, generally in good standing. 7 baptized and 2 rebaptized since last Conference. The saints feel much better than they did six months ago, and are desirous of gathering to Zion.

COUNTIES NORTH OF THE BAY, Represented by Elder H. G. Boyle, since last Conference there have been 2 baptized and 9 re-baptized. Total number of members 18. A good spirit prevails in their midst.

The President then called for an expression from the Conference relative to sustaining the authorities of the Church, when it was

Motioned and seconded, That we uphold and sustain President Brigham Young, as the President of the Church throughout the world, Prophet, Seer and Revelator. Carried.

Motioned and seconded, That we uphold and sustain Elder C. Kimball and Jedediah M. Grant, as Counsellors to Pres. Young. Carried.

Motioned and seconded, That we uphold and sustain, in their office and calling, the Quorum of the Twelve Apostles, with Orson Hyde as their President. Carried.

Motioned and seconded, That we sustain every quorum and authority of the Church in Zion and throughout the world. Carried.

Moved and seconded, That we sustain Elder Geo. Q. Cannon, as President of the Church throughout Upper California, Oregon and Washington Territories. Carried.

Moved and seconded, That we sustain Elder Joseph Ball, as President of the San Francisco Conference. Carried.

Moved and seconded, That we sustain Elder John M. Horner, as President of the Alameda Conference. Carried.

The following appointments were then made: Motioned and carried, That Elders D. M. Stuart and Wm. H. Shearnan continue to labor through the Mining Counties as wisdom and the Spirit of the Lord shall direct.

Motioned and carried, That Elders Henry G. Boyle and Orlando H. Carter, labor in the counties north of the Bay and west of the Sacramento river.

Motioned and carried, That Elder C. W. Wandell, labor in the Counties of San Mateo, Santa Clara, Santa Cruz and Monterey.

Motioned and carried, That Br. Nebemiah Smith be ordained to the office of an Elder.

The following Preamble and Resolution were then submitted, and unanimously voted as the feeling of this Conference.

Whereas, there are many Seventies, High Priests, Elders and other officers, as well as private members, of the Church of Jesus Christ of Latter-Day Saints residing within the jurisdiction of this Conference, viz: Upper California, Oregon and Washington Territories, some of whom are living in open violation of the laws of God, and thus bringing disgrace upon the Church, and

Whereas, the property of the Church requires that a line of demarcation should be drawn between those who are and those who are not Saints, and that this Conference may know of the whereabouts and standing of every member within its limits, Therefore,

Resolved, That all officers and members of this Church now residing within the jurisdiction of this Conference, and who are not recognized as members of any particular branch, are requested to report themselves without delay to the President of this Conference; or they can not be recognized as members of the Church.

Conference adjourned till evening. Benediction by Elder John M. Horner.

11 o'clock P. M.

Conference convened pursuant to adjournment. Opened by singing. Prayer by Elder Addison Pratt. Singing.

ter, not as a thing to bind them down or to impoverish them, but as one that would entitle them to receive many great and glorious blessings and privileges in the kingdom of God.

Several of the Elders present testified to the beneficial results and blessings which had accrued to them from an observance of this law. An expression was then taken upon the subject, when the congregation unanimously manifested their willingness to comply to the best of their ability with this law. A good feeling seemed to pervade every breast, and the saints felt much edified by the teaching and instruction of the Elders present. The meeting was concluded by the President imparting some counsel to the travelling Elders upon the subject of Politics; said, that as this subject was now agitating the public mind, the Elders would do well to abstain entirely from any interference therewith. Our mission here is not a political one, but to preach the gospel; this, and this only, we should keep constantly before us, and let nothing decoy us from it.

On motion, Conference adjourned till the 6th of April, 1847.

Sung the 46th hymn "Come, Come, ye Saints," &c. Benediction by President Cannon.

The prevalent feeling throughout this Conference has been one of unalloyed pleasure. An excellent spirit prevailed and much good instruction was given, with which all felt benefited. The prospect is so much brighter than could have been expected twelve months ago, that all feel cheered with the hope that the work will roll forward, and that many will be gathered into the Church in these lands. This seemed to be the fixed belief of every Elder who spoke on the subject. They felt that there were discouraging obstacles to contend with—that but little interest appeared to be felt in many sections, and that consequently there were but few baptized; but they were confident from their feelings that something would be done, sooner or later, towards delivering numbers, who at present are in ignorance of the principles, from the thralldom of sin and wickedness. In the midst of all the difficulties they had to contend with the Lord supported and cheered them by His Spirit, and they felt determined to persevere in their labors so long as it should be deemed wisdom.

GEO. Q. CANNON, President.
JOHN T. CANNON, Clerk.

City Summary.

MURDER.—A French woman by the name of Victoire Rotond, was found murdered in her bed on Wednesday afternoon. On Tuesday evening she was overheard making "certain arrangements" with a man by her neighbors. He stayed with her that night. Groans were heard in the night issuing from her room; but suspicions were not excited. The house was locked all the next day until evening and was then broken open. The prints of fingers were found on her throat and face, and the supposition was that she was smothered; she also had a wound in her abdomen that had been made by a two-edged dirk. Efforts have been made to get track of the murderer, but without success. The examination of witnesses on this case reveal such disgusting phases of life in San Francisco that they are unfit for print.

BOY FOUND.—A dead body was picked up on Friday last in the Bay near Goat Island, which has since been recognized as that of the boy Edward Brannan, who has been advertised in the papers as missing for several days. The father of the lad is in the mines. He was left by his father in charge of a Mr. Scannel, whose residence he left about ten days ago, to go down to the wharves, he was not heard of afterwards until his body was picked up.

MORE RAIN.—Our city received quite a liberal shower of rain on Tuesday evening. Early in the day strong symptoms of the near approach of winter were sensibly experienced in the chilling air and drizzling rain; towards evening the wind changed, and rain commenced to fall at intervals, increasing until it poured down a good old fashioned, California shower, which does a fine business in laying the dust of our parched streets.

TRIAL OF FARNSWORTH.—The trial of Mr. Farnsworth terminated on Tuesday evening, in the U. S. District Court, by the jury rendering a verdict of Not Guilty. It will be remembered that Farnsworth was indicted for murder by the Grand Jury for having caused the death of John Bowen, by confining him near the boiler of the Steamer *Golden Age* on one of her July trips.

STABBING AFFAIR.—Two colored men in the employ of a butcher living near the Lagoon, got into a quarrel on Saturday morning, when one of them inflicted a fearful gash in the neck of his antagonist with a huge butcher knife. The assailant was immediately arrested and committed to jail, there to await the result. Should the wounded man die, he will probably be indicted on a charge of murder.

Y. C. SAIL.—The auction sale at the room of the Vigilance Committee, came off on Tuesday last. The property, which consisted of old lumber, mattresses, blankets, chairs, tables, stoves, etc., big 33 pounder and two or three smaller pieces of cannon, was all disposed of, and only realized about \$500; the first cost could not have been less than \$5,000. The sale was very largely attended.

BURNING ORNAMENT.—A beautiful burnished brass ornament, named Charles O'Neil, was arrested on Wednesday last upon a charge of attempting to commit a brutal assault upon the person of his daughter 10 years of age; both his wife and daughter testify to the facts. We understand that this is the second case of this kind that has occurred within the last few days.

APPROACH DANGEROUS.—A Sunday morning, some workmen discovered a dead body of a man in a coffin on a lot of land on Third Street near Harrison, which had evidently been buried for some length of time. The remains were taken to the Coroner's office, but have not as yet been buried.

THE STEAMER *GOLDEN GATE* sailed on Monday taking \$3,152,187 of treasure.

Origin of the Names of States.

MAINE was so called as early as 1623, from Maine, in France, of which Henrietta Maria, Queen of England, was at that time proprietor. New Hampshire was the name given to the territory conveyed by the Plymouth Company to Capt. John Mason, by patent, Nov. 11th, 1620, with reference to the patentee, who was Governor of Portsmouth, in Hampshire, England.

Vermont was so called by the inhabitants in their Declaration of Independence, Jan. 16th, 1777, from the French word *vert*, the green mountains.

Massachusetts was so called from *Massachus*, the tribe of Indians in the neighborhood of Boston. The tribe is thought to have derived its name from the Blue Hills of Milton. "I had learnt," says Roger Williams, "that the Massachusetts was so called from the Blue Hills."

Rhode Island was so called in 1664, in reference to the Island of Rhodes in the Mediterranean.

Connecticut was so called from the Indian name of its principal river. Connecticut is a Mohegan word signifying long river.

New York was so called in 1664, in reference to the Duke of York and Albany, to whom this territory was granted by the King of England.

New Jersey was so called, in 1664, from the Island of Jersey, on the coast of France, the residence of Sir Geo. Carteret, to whom the territory was granted.

Pennsylvania was so called, in 1688, after Wm. Penn.

Delaware was so called, in 1703, from Delaware Bay, on which it lies, and which received its name from Lord de la Ware, who died in this bay.

Maryland was so called in honor of Henrietta Maria, Queen of Charles I., in his patent to Lord Baltimore, June 30, 1632.

Virginia was so called, in 1584, after Elizabeth, the virgin Queen of England.

Carolina was so called by the French, in 1564, in honor of King Charles IX. of France.

Georgia was so called, in 1732, in honor of King George II.

Alabama was so called in 1816, from its principal river.

Mississippi was so called, in 1800, from its western boundary. Mississippi is said to denote the whole river, i. e., the river formed by the union of many—Great River.

Louisiana was so called in honor of Louis XIV. of France.

Tennessee was so called, in 1796, from its principal river. The word Tennessee is said to signify a curved spoon.

Kentucky was so called, in 1796, from its principal river.

Illinois was so called, in 1809, from its principal river. The word is said to signify the river of men.

Indiana was so called, in 1809, from the American Indians.

Ohio was so called, in 1802, from its southern boundary.

Missouri was so called, in 1821, from its principal river.

Michigan was so called, in 1805, from the lake on its border.

Arkansas was so called, in 1812, from its principal river.

Florida was so called by Juan Ponce de Leon, in 1572, because it was discovered on Easter Sunday; in Spanish, *Pascua Florida*.

Columbia was so called, in reference to Columbus.

Wisconsin was so called from its principal river.

Iowa was so called from its principal river.

Oregon was also called from its principal river.

Deseret was so called from the name given in the Book of Mormon to the honey-bee; Deseret being the name by which it was known among the Jaredites.

California was so called from the Latin words *calida forma* or in the Spanish language, *caliente formala*—a hot furnace. Vanegas however, thinks that the name California owed its origin to some accident, "possibly to some words spoken by the Indians and misunderstood by the Spaniards."

River—From the Latin word *flumen*.

Rio del Norte—River of the North.

Red River—From the red earth in the water.

Colorado—From the color of the waters.

Red—From the color of the waters.

Amazon—From Amazons, societies of armed women.

Madison—It means woods—from the forest through which it flows.

Rio Negro—Black River.

Salt River—Salt River.

Superior—Means upper, as Lake Superior.

Detroit—Means Strait.

Niagara—O-ni-aw-gah—The thunder of waters.

Minnesota—Laughing water.

Missouri—River of Mud.

Can any one give the meaning of the following names, viz:—Michigan, Arkansas, Kansas, Kentucky, Ohio, Iowa, Oregon, Utah, Nebraska?

CHICKADEE keeps up a kind of day-light in the mind, and fills it with steady and perpetual serenity.

Laws of Honor.—The following are the laws of duelling, as laid down by a foreign nobleman of distinction, who, in days when the duello was considered an honorable combat, participated as principal and second in no less than forty duels, several between men of the highest rank and distinction, and which were acknowledged as the code of honor by Lord Hardinge, in his correspondence after the celebrated duel between the Duke of Wellington and the Earl of Winchester, in England.

1. The honor of a man does not consist in his fighting or not fighting duels. The men of honor in Europe have divided opinion on this point, each party respecting and paying deference to the conviction of the others.

2. A man of honor never strikes or deals in blows. In England and France, he is permitted to touch the party he desires to insult with his glove or rod. In Russia, Prussia, Austria, and Poland, even this is forbidden, for fear it might provoke, under the influence of passion, to severer blows.

3. A man of honor avoids, emphatically, any intercourse or contact as contaminating, with individuals using brute force.

4. A man of honor never, under any circumstances, picks a quarrel with individuals whose well-known conscientious convictions forbid them to accept a challenge.

5. It is cowardice to challenge such persons. If they use disgraceful language, without being prepared to bear its responsibility, it sufficiently carries its own disgrace.

6. A man of honor, under the penalty of absolute forfeiture of any claim to be considered as such by his equals, never attacks an unarmed man. Such an attack stamps the assailant as a felonious coward.

7. Individuals, assisting in any way, in such assault become equally dishonored as the perpetrator.

8. A man of honor, if attacked, uses the right of defence in its broadest sense.

9. A man of honor is more disgraced by an assault on his person by bullies or skulking assassins, than by being attacked by robbers and highwaymen. In all these cases, he uses the right, common to all, to disable or destroy his assailant.

WASHINGTON'S LAST MOMENTS.—Governor Wise, of Virginia, delivered an oration on the 4th, in which he thus described the last moments of Washington:

"He died as he lived, and what a beautiful economy there was in his death! Not a faculty was impaired, not an error had marred the moral of his life. At sixty-six, not quite three score and ten, he was taken away, whilst his example was perfect. He took cold, slighted the symptoms, saying, 'Let it go as it came.' In the morning of the 14th of December, 1799, he felt severe illness; called in his over-seer, Mr. Rawlings, to bleed him. He was agitated, and Washington said to him, 'Don't be afraid. When about to tie up his arm, he said with difficulty, 'More.' After all efforts had failed, he designated the paper he meant for his will, then turned to Tobias Lear and said, 'I find I am going; my breath cannot continue long. I believed from the first it would be fatal. Do you arrange and record all my military letters and papers; arrange my accounts and settle my books, as you know more about them than any one else, and let Mr. Rawlings finish recording any other letters which he has begun.' Between five and six o'clock he said to his physician, Dr. Craik, 'I feel myself going; you had better not take any more trouble about me, but let me go off quietly; I cannot last long!' Shortly after again he said, 'Doctor, I die hard, but I am not afraid to go; I believed from my first attack I should not survive it; my breath cannot last long.' About ten o'clock he made several attempts to speak to Mr. Lear, and at last said, 'I am just going. Have me decently buried, and do not let my body be put into the vault in less than two days after I am dead.' Lear says, 'I bowed assent.' He looked at me again and said, 'Do you understand me?' I replied 'Yes, sir.' 'Tis well.' And these were his last words, and 'tis well his last words were 'Tis well.' Just before he expired he felt his own pulse; his hand fell from his wrist, and George Washington was no more."

MEASUREMENT OF TIME.—The day began to be divided into hours from the year 293 B. C., when Papius Cursor erected a sundial in the temple of Quirinus at Rome. Previously to the invention of water clocks, (158 B. C.) the time was called at Rome by public criers. Water clocks were the first instruments used to measure time independently of the sun. They were probably vessels of water with a hole at the bottom, so contrived that the water ran out in a certain time, possibly an hour, after which the vessel was again filled, to be emptied as before. This was a tedious process, no doubt; but it was an improvement upon the sundial, the perpetually changing of which gave hours of different seasons of the year. The Chinese divide the day into twelve parts of two hours each. The Italians reckon twenty-four hours round, instead of two divisions of twelve hours each, as we do. In England the measurement of time was in early days also uncertain and difficult; one expedient was to wax candles, three inches burning twenty-four hours. These

candles were invented by Alfred the Great, A. D. 886, a period at which clocks and hour glasses were not known in England.

A Piece of Legal Advice.

This ancient town of Rennes, in France, is a place famous for law. To visit Rennes without getting advice of some sort seems absurd to the country people round about. It happened one day that a farmer named Bernard, having come to town on business, bethought himself that as he had a few hours to spare it would be well to get the advice of a good lawyer. He had often heard of a lawyer named Foy, who was in such high repute that people believed a lawsuit gained when he undertook their cause. The countryman went to his office, and after waiting some time was admitted to an interview. He told the lawyer that having heard so much about him, and happening to be in town, he thought he would call and consult him.

"You wish to bring an action, perhaps," replied the lawyer.

"O, no," replied the farmer, "I am at peace with all the world."

"Then it is a settlement of property that you want, is it?"

"Excuse me, Mr. Lawyer, my family and I have never made a division, seeing that we draw from the same well, as the saying is."

"Is it, then, to get me to negotiate a purchase, or sale that you have come?"

"O, no, I am neither rich enough to purchase nor poor enough to sell."

"Will you tell me, then, what you do want of me?" said the lawyer in a tone of surprise.

"Why, I have already told you, Mr. Lawyer, replied Bernard; 'I want advice—I mean to pay for it, of course.'"

The lawyer smiled, and taking pen and paper, asked the countryman his name.

"Peter Bernard," replied the countryman, quite happy that the lawyer at length understood what he wanted.

"Your age?"

"Thirty years, or very near it."

"Your vocation?"

"What's that?"

"What do you do for a living?"

"Oh! that is what it means, is it? Why, I am a farmer."

The lawyer wrote two lines, folded the paper, and handed it to his client.

"Is it finished already?" said the farmer, "Well and good! What is to be the price of that advice, Mr. Lawyer?"

"Three francs."

Bernard paid the money and took his leave, delighted that he had made use of this opportunity to get a piece of advice from the great lawyer. When the farmer reached home it was four o'clock; the journey had fatigued him, and he determined to rest the remainder of the day. Meanwhile the hay had been cut two days, and was completely made. One of his men came and asked if they should draw it in.

"What, this evening?" exclaimed the farmer's wife, who had come to meet her husband.

"It would be a pity to begin the work so late, since it can be done as well to-morrow."

Bernard was uncertain which way to decide. Suddenly he recollected that he had the lawyer's advice in his pocket.

"Wait a minute," he exclaimed, "I have an advice, and a famous one too—that I paid three francs for; it ought to tell us what to do. Here wife, see what it says; you can read written hand better than I."

The woman took the paper and read this line:

"NEVER PUT OFF UNTIL TO-MORROW WHAT YOU CAN DO TO-DAY."

"That's it!" exclaimed Bernard, as if a ray of light had cleared up all his doubts. Come, be quick! get the carts and away! Come boys, come girls! all to the hay field! It shall not be said that I bought a three franc opinion and made no use of it. I will follow the lawyer's advice."

Bernard himself set the example by leading the way in the work, and not returning till the hay was brought in. The event seemed to prove the wisdom of his conduct, and the fore-sight of the lawyer. The weather changed during the night—an unexpected storm burst over the valley; the next morning it was found the river had overflowed and carried away all the hay that had been left in the fields. The crops of the neighboring farmers were completely destroyed. Bernard alone had not suffered. The success of his first experiment gave him such faith in the advice of the lawyer that from that time forth he adopted it as his rule of conduct, and became consequently one of the most prosperous farmers in the country. I hope that you, my readers, will take a hint from his success, and "never put off till to-morrow what you can do to-day."

FORMER SONS TUNNEY.—A correspondent, writing from Volcano, Amador county, furnishes the following receipt for cases of putrid sore throat, which is said to be an infallible cure:

"Take two tea spoonsful of cayenne pepper, one tea spoonful of salt, to half a pint of boiling water; let it stand one hour, then add half a pint of warm vinegar. Dose—one table spoonful every hour, and use a gargle."

This man who took passage on the wings of morning returned on the shades of night. He is doing well.

BOOKS FOR SALE.

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